

Chapter 1 : List of Syriac Patriarchs of Antioch from to - Wikipedia

Patriarchs of Tur Abdin () From to the region of Tur Abdin constituted a separate Patriarchate, with the following patriarchs: [3] Ignatius Saba of Salah ().

Tur Abdin is of great importance to Syriac Orthodox Christians , for whom the region used to be a monastic and cultural heartland. In the last few decades, caught between Turkish assimilation policies against Kurds , and Kurdish resistance, many Syriacs have fled the region or been killed. Today there are only 5,, a quarter of the Christian population thirty years ago. In the past few years, a few families have returned to Tur Abdin. Recent conflicts On 10 February and the following day, large demonstrations took place in the city of Midyat in Tur Abdin. The mob was stopped by the police before reaching old Midyat. In a series of legal challenges were made against the monastery of Mor Gabriel. Some local Kurdish villages sought to claim land on which the monastery had paid taxes since the s as belonging to the villages, and made other accusations against the monastery. This led to considerable diplomatic and Human Rights action throughout Europe and within Turkey. Founded in AD , the monastery was the residence of the Syriac Orthodox Patriarch from to Although the patriarch now lives in Damascus the monastery still contains the patriarchal throne and tombs of seven patriarchs and metropolitans. Today the monastery is led by a bishop and a monk and some lay assistants, and is a school for orphans. The bishop of Mor Hananyo is also the patriarchal vicar of Mardin. His goal is to rebuild the monastery and to preserve the history of the Syriac Orthodox church. It is the residence of the Metropolitan Bishop of Tur Abdin, seven nuns, four monks and a host of guests, assistants and students. The monastery is charged with keeping the flame of Syriac Orthodox faith alive in Tur Abdin, for which it is as much a fortress as a church. The Mor Augin Monastery, located on the southern slope of Mt. Izla , has only been recently revived. It has a historical significance to the region. As evidence of that, a Syriac Orthodox Bishop in the Netherlands took the name Augin in respect for the founder of the monastery. The Mor Abroham Monastery is located less than a mile east of Midyat, and it is known for having a large amount of farmland, some of which they donated to house Syrian refugees. Directly adjacent to the omnastery lies the Turabdin Hotel and winery, which uses the monasteries vineyards to produce unique Syriac wines endemic to the region. Meryemana Mary Monastery, located next to the village of Antili, functions as the religious center for the remaining Christians of the village, and has a school for Syriac children. The Mor Yakup Jacob Monastery is located next to the village of Baristepe, and, like the St Mary Monastery, functions as the religious center for the remaining Christians of the village. A second Mor Yakup Monastery is located in the village of Dibek Syriac Badibe , having been rebuilt and occupied in Mor Malke is one of the newer monasteries of the region in terms of architecture, as it was rebuilt in the 30s. The monastery has a school, a church, and some farmlands. The Monastery has one Nun, but as it has no monks or consistent liturgy held in its church it is technically not a monastery.

Chapter 2 : WikiZero - List of Syriac Orthodox Patriarchs of Antioch

The Syriac Orthodox Patriarch of Antioch is the head of the Syriac Orthodox www.nxgvision.com following is a list of primates who have held that office.

Ab-hay Ab-hay lived in the mid-fourth century under the Persian Empire. His father, in fury, marched against the monastery, killed his own son, together with the local bishop Karpos and a large number of Christians. He duly went to Qellet, and in gratitude for his healing he built a monastery, naming it after his son. The ruins of this monastery can still be visited just outside the village of Qellet. The memory of Ab-hay is commemorated on 1st October. The monastery named after them, just to the east of Midyat, still stands and has recently been restored. Hobil is a saint whose prayers have been traditionally been invoked by people suffering from eye diseases and paralysis. The memory of these saints are commemorated on 7th August. Aho There are at least two saints of this name. In , however, he was captured during a Persian raid, and was conscripted into the Persian army. Subsequently he managed to return to the region of Nisibis and resume his monastic life, founding a monastery. He travelled to Jerusalem and Constantinople, where he acquired a relic of the Cross. In the course of further missionary travels he succeeded in converting four villages in the Malatya region where he founded another monastery. His death at a great age, fell on a 25th January. According to another account, he lived a couple of generations earlier and died in Mor Ahudummeh Ahudummeh belongs to the sixth century and was born in Balad. He also provided them with a pilgrimage shrine dedicated to St. Sergius on Persian territory, since the famous shrine of St. Sergius at Resafa lay across the border, in the Roman Empire. When the son of the Persian shah Khusrau I asked to become a Christian Ahudummeh agreed to baptize him, but sent him at once to Roman territory for safety; Ahudummeh himself was arrested and imprisoned. Although Arab tribes whom he had befriended tried to ransom him they offered to pay his weight three times in gold , AhudemmeH declined their generous offer, and eventually died in prison, on Friday 2nd August His memory is commemorated on 18th September. Mor Anthimos Anthimos, whose commemoration features in old calendars on the 20th July, was patriarch of Constantinople and a friend of Patriarch Severius of Antioch. He was deposed by the Emperor Justinian for refusing to accept the Chalcedonian formula of faith. Antony is commemorated by all the main Christian Churches. Although he lived as a hermit, retiring further and further into the desert, disciples gathered around him, and after his death in a monastery grew around the site of his cave dwelling it continues today as a flourishing Coptic Orthodox monastery. There is an early Syriac translation of his Life written by St. Athanasius and of one of his Letters. His memory is commemorated on 17th January. Mor Athanasios Athanasios was bishop of Alexandria from until he died the same year as Ephrem , although much of this time was spent in exile, as a result of his opposition to the imperial policy of promoting the Arian doctrine. Many of his extensive Greek writings were translated into Syriac; besides many theological works, these included his Life of Antony and an Introduction to the Psalms. He is commemorated on 1st May. Mor Awgen Awgen is the traditional founder of Syrian monasticism. He originated from Qlysmā modern Suez in Egypt, and started off as a pearl diver who gave pearls to the poor and needy. In mid-life he decided to become a monk at the monastery of St. Pachomius, and from there he set off to Mesopotamia, settling in the region of Mount Izla the remains of the monastery dedicated to his name still stands on the slopes of Izla, overlooking the Mesopotamian plain. One account speaks of Awgen as one of the three great pillars of the monastic world, the other two being St. Antony in Egypt, and St. Awgen is also said to have had two sisters, Thekla and Stratonike, both of whom founded convents. In the course of time the details recounted of his life took on legendary proportions; thus, for example, the number of his disciples became 70, in imitation of Luke He is commemorated on the 20th April. He was the son of a leading citizen of Samosata, and during the persecution of Christians by the Emperor Maximian, he openly proclaimed his faith. Despite his young age of 15 he was taken off in chains to Rome, where he was interrogated by Maximian himself. In between these, he was tortured and imprisoned twice - and on each occasion was miraculously healed. Finally, in exasperation, the Emperor had him executed. Chor Episcopus Balay Balay was a notable priest belonging to the late fourth or early fifth century; he may have lived in Qenneshrin Chalkis, near Aleppo , since one of his

poems is on the consecration of the church in that town. Although he is commemorated in the canon of the Teachers, he does not feature in any surviving calendar. He was consecrated bishop in and Maphryono in He was born in c. He lived as a solitary and never entered priesthood. He composed a large corpus of hymns and verse homilies extensively employing typology and symbolism rather than a dogmatic approach to theology. Mor Ephrem departed to his heavenly abode on 9th of June, A. Read more Forty Martyrs of Sebaste In c. They were martyred by being left naked on the ice of a frozen pond. Their martyrdom is narrated by St. Basil of Caesaria, St. Gregory of Nyssa and in works attributed to St. Read more Mor Gewargis St. George Mor Gewargis Sahdo St. George, the Martyr is a universally acclaimed saint both in the East and the West. He came from a Cappadocian family and served in the army of the King of the Persians, Dadianus. He was persecuted by the King for confessing faith in Christ and refusing to worship idols. He was subject to horrendous tortures and attained martyrdom. Before his death, Mor Gewargis is believed to have effected many miracles and converted Alexandria, the wife of Dadianus who was also put to death. Centuries of embellishments to the narrative of his life and martyrdom have made the task of recovering the historical St. The earliest reference to him belongs to the fourth century and by the sixth century there was an important pilgrimage shrine dedicated to the saint at Lydda in Palestine. A very large number of Syriac Orthodox Churches in the Middle East, Malankara, and all over the world are dedicated to the memory of this saint. Read more [This page is under construction. Many more entries remain to be added.

Chapter 3 : List of Syriac Patriarchs of Antioch from to | Revolv

Patriarchs of Tur Abdin, Ignatius Saba of Salah () Ignatius Joshua bar Muta () Ignatius Mas'ud of Salah ().

Operational monasteries are indicated by red crosses, and abandoned monasteries are indicated by orange crosses. Tur Abdin is of great importance to Syriac Orthodox Christians, for whom the region used to be a monastic and cultural heartland. Assyrian source from the 9th century BC; where it is called "Kashyari". At this spot Mor Gabriel Monastery was built. In the last few decades, caught between Turkish assimilation policies against Kurds, and Kurdish resistance, many Assyrians have fled the region or been killed. Today there are only 5, a quarter of the Christian population thirty years ago. In the past few years, a few families have returned to Tur Abdin. During the Assyrian Genocide, tens of thousands of refugees from throughout Tur Abdin arrived here for safety. At one point, the number of Assyrians in the village was up to people. Their resistance lasted 60 days, and ended in success. After hours of gun-battle, the Assyrians defeated the Kurds and drove them out, but there were many casualties on both sides regardless. After 10 days, The Kurds attacked again only to be beaten yet again, as they lost well over men. However, A third attempt also failed and after 30 days of battle, Aziz Agha suggested a peace treaty between the two sides. The siege continued for another 30 days leading to many deaths on both sides. In the end, the Kurdish soldiers surrendered and left the Assyrians of Tur Abdin alone, hence why the Tur Abdin region is the only Christian populated area left in Turkey outside of Istanbul. The total death toll of this day siege is unknown, but there were at least 1, deaths with both sides losses combined. Recent conflicts On 10 February and the following day, large demonstrations took place in the city of Midyat in Tur Abdin. The mob was stopped by the police before reaching old Midyat. In a series of legal challenges were made against the monastery of Mor Gabriel. Some local Kurdish villages sought to claim land on which the monastery had paid taxes since the s as belonging to the villages, and made other accusations against the monastery. This led to considerable diplomatic and Human Rights action throughout Europe and within Turkey. Founded in AD, the monastery was the residence of the Syriac Orthodox Patriarch from to. Although the patriarch now lives in Damascus the monastery still contains the patriarchal throne and tombs of seven patriarchs and metropolitans. Today the monastery is led by a bishop and a monk and some lay assistants, and is a school for orphans. The bishop of Mor Hananyo is also the patriarchal vicar of Mardin. His goal is to rebuild the monastery and to preserve the history of the Syriac Orthodox church. It is the residence of the Metropolitan Bishop of Tur Abdin, seven nuns, four monks and a host of guests, assistants and students. The monastery is charged with keeping the flame of Syriac Orthodox faith alive in Tur Abdin, for which it is as much a fortress as a church. The Mor Augin Monastery, located on the southern slope of Mt. Izla, has only been recently revived. It has a historical significance to the region. As evidence of that, a Syriac Orthodox Bishop in the Netherlands took the name Augin in respect for the founder of the monastery. The Mor Abroham Monastery is located less than a mile east of Midyat, and it is known for having a large amount of farmland, some of which they donated to house Syrian refugees. Directly adjacent to the monastery lies the Turabdin Hotel and winery, which uses the monasteries vineyards to produce unique Syriac wines endemic to the region. Meryemana Mary Monastery, located next to the village of Antili, functions as the religious center for the remaining Christians of the village, and has a school for Syriac children. The Mor Yakup Jacob Monastery is located next to the village of Baristepe, and, like the St Mary Monastery, functions as the religious center for the remaining Christians of the village. A second Mor Yakup Monastery is located in the village of Dibek Syriac Badibe, having been rebuilt and occupied in Mor Malke is one of the newer monasteries of the region in terms of architecture, as it was rebuilt in the 30s. The monastery has a school, a church, and some farmlands. The Monastery has one Nun, but as it has no monks or consistent liturgy held in its church it is technically not a monastery.

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Oriental Orthodoxy” Oriental Orthodoxy has approximately 84 million adherents worldwide. Oriental Orthodox Churches uphold their own ancient ecclesiastic traditions of apostolic succession and these Churches rejected the definition of the two natures of Christ, known as the Chalcedonian Definition, which was issued by the Council of Chalcedon in 451. The Eastern Orthodox maintain numerous theological and ecclesiological similarities with the Oriental Orthodox, the Oriental Orthodox Churches are in full communion with each other, but not with the Eastern Orthodox Church, despite the similar name. The schism between Oriental Orthodoxy and the Great Church was based on differences in Christology, the First Council of Nicaea, in 325, declared that Jesus Christ is God, that is to say, consubstantial with the Father. Later, the ecumenical council, the Council of Ephesus, declared that Jesus Christ, though divine as well as human, is only one being. Thus, the Council of Ephesus explicitly rejected Nestorianism, the Christological doctrine that Christ was two distinct beings, one divine and one human, who happened to inhabit the same body. The Churches that later became Oriental Orthodoxy were firmly anti-Nestorian, and those who opposed Chalcedon saw this as a concession to Nestorianism, or even as a conspiracy to convert the Church to Nestorianism by stealth. As a result, over the decades, they gradually separated from communion with the Great Church. Monophysitism was condemned as heretical alongside Nestorianism, and to accuse a church of being Monophysite is to accuse it of falling into the opposite extreme from Nestorianism, however, the Oriental Orthodox themselves reject this description as inaccurate, having officially condemned the teachings of both Nestorius and Eutyches. They define themselves as Miaphysite instead, holding that Christ has one nature, the schism between the Oriental Orthodox and the rest of Christendom occurred in the 5th century. They would accept only of or from two natures but not in two natures and it is not entirely clear that Nestorius himself was a Nestorian. The Oriental Orthodox churches were often called Monophysite, although they reject this label, as it is associated with Eutychian Monophysitism. It was not until that the new Byzantine Emperor, Justin I, Justin ordered the replacement of all non-Chalcedonian bishops, including the patriarchs of Antioch and Alexandria. The extent of the influence of the Bishop of Rome in this demand has been a matter of debate, Justinian I also attempted to bring those monks who still rejected the decision of the Council of Chalcedon into communion with the greater church. The exact time of event is unknown, but it is believed to have been between 528 and 530. St Abraham of Farshut was summoned to Constantinople and he chose to bring with him four monks, upon arrival, Justinian summoned them and informed them that they would either accept the decision of the Council or lose their positions. Abraham refused to entertain the idea, theodora tried to persuade Justinian to change his mind, seemingly to no avail. Abraham himself stated in a letter to his monks that he preferred to remain in exile rather than subscribe to a faith which he believed to be contrary to that of Athanasius of Alexandria 2. The precise Christological differences that caused the split with the Coptic Christians are still disputed, highly technical, the foundational roots of the Coptic Church are based in Egypt, but it has a worldwide following. There were also Alexandrian Jews such as Theophilus, whom Saint Luke the Evangelist addresses in the chapter of his gospel. When the church was founded by Saint Mark during the reign of the Roman emperor Nero, in the 2nd century, Christianity began to spread to the rural areas, and scriptures were translated into the local languages, namely Coptic. The Catechetical School of Alexandria is the oldest catechetical school in the world, St. Origen wrote over 6,000 commentaries of the Bible in addition to his famous Hexapla, many scholars such as Jerome visited the school of Alexandria to exchange ideas and to communicate directly with its scholars. The scope of this school was not limited to subjects, science, mathematics. The question-and-answer method of commentary began there, and 15 centuries before Braille, wood-carving techniques were in use there by blind scholars to read, the Theological college of the catechetical school was re-established in 1863. Many Egyptian Christians went to the desert during the 3rd century, by the end of the 5th century, there were hundreds of monasteries, and thousands of cells and caves scattered

throughout the Egyptian desert. A great number of these monasteries are still flourishing and have new vocations to this day, countless pilgrims have visited the Desert Fathers to emulate their spiritual, disciplined lives. In the 4th century, an Alexandrian presbyter named Arius began a dispute about the nature of Christ that spread throughout the Christian world and is now known as Arianism. We confess one Baptism for the remission of sins and we look for the resurrection of the dead, as a consequence of this, he denied the title Mother of God to the Virgin Mary, declaring her instead to be Mother of Christ Christotokos. When reports of this reached the Apostolic Throne of Saint Mark, Pope Saint Cyril I of Alexandria acted quickly to correct this breach with orthodoxy, when he would not, the Synod of Alexandria met in an emergency session and a unanimous agreement was reached. In these anathemas, Cyril excommunicated anyone who followed the teachings of Nestorius, for example, Anyone who dares to deny the Holy Virgin the title Theotokos is Anathema 3. Ethiopia is the country only after Armenia to have officially proclaimed Christianity as state religion though some argue it may even be the first. Tewahedo is a Geez word meaning being made one and this word refers to the Oriental Orthodox belief in the one perfectly unified Nature of Christ, i. The Oriental Orthodox Churches adhere to a Miaphysitic Christological view followed by Cyril of Alexandria, according to these, both natures in Christ are perfectly preserved after the union in mia physis - One Nature, yet, not resulting in a distinct third Nature. Many traditions claim that Christian teachings were introduced to the immediately after Pentecost. John Chrysostom speaks of the Ethiopians present in Jerusalem as being able to understand the preaching of Saint Peter in Acts,2,38, possible missions of some of the Apostles in the lands now called Ethiopia is also reported as early as the 4th century. Ethiopian Church tradition tells that Bartholomew accompanied Matthew in a mission which lasted for at least 3 months, paintings depicting these missions are available in the Church of St. The earliest account of an Ethiopian converted to the faith in the New Testament books is a royal official baptized by Philip the Evangelist, then the angel of the Lord said to Philip, Start out and go south to the road that leads down from Jerusalem to Gaza. So he set out and was on his way when he caught sight of an Ethiopian and this man was a eunuch, a high official of the Kandake Queen of Ethiopia in charge of all her treasure. The passage continues by describing how Philip helped the Ethiopian treasurer understand a passage from Isaiah that the Ethiopian was reading, after Philip interpreted the passage as prophecy referring to Jesus Christ, the Ethiopian requested that Philip baptize him, and Philip did so. As a youth, Frumentius had been shipwrecked with his brother Aedesius on the Eritrean coast, the brothers managed to be brought to the royal court, where they rose to positions of influence and baptized Emperor Ezana. Ezana sent Frumentius to Alexandria to ask the Patriarch, St. Abu Saleh records in the 12th century that the patriarch sent letters twice a year to the kings of Abyssinia and Nubia. Cyril, 67th patriarch, sent Severus as bishop, with orders to put down polygamy and these examples show the close relations of the two churches throughout the Middle Ages. In , in the reign of Zara Yaqob, a discussion between Abba Giyorgis and a French visitor led to the dispatch of an embassy from Ethiopia to the Vatican 4. Part of Oriental Orthodoxy, it is one of the most ancient Christian communities, Armenia was the first country to adopt Christianity as its official religion, in the early 4th century. The church claims to have originated in the missions of Apostles Bartholomew and it is sometimes referred to as the Armenian Orthodox Church or Gregorian Church. It is also known as the Armenian Church. The Armenian Church believes apostolic succession through the apostles Bartholomew and Thaddeus, according to legend, the latter of the two apostles is said to have cured Abgar V of Edessa of leprosy with the Image of Edessa, leading to his conversion in 30 AD. After this, Bartholomew came to Armenia, bringing a portrait of the virgin Mary, Bartholomew then converted the sister of Sanatruk, who once again martyred a female relative and the apostle who converted her. Both apostles ordained native bishops before their execution, and some other Armenians had been ordained outside of Armenia by James the Just. This conversion distinguished it from its Iranian and Mazdean roots and protected it from further Parthian influence, other scholars as well have stated that the acceptance of Christianity by the Arsacid-Armenian rulers was partly in defiance of the Sassanids. When King Trdat IV made Christianity the state religion of Armenia between and , it was not a new religion there. It had penetrated the country from at least the third century, Tiridates declared Gregory to be the first Catholicos of the Armenian Church and sent him to Caesarea to be consecrated. Upon his return, Gregory tore down shrines to

idols, built churches and monasteries, while meditating in the old capital city of Vagharshapat, Gregory had a vision of Christ descending to the earth and striking it with a hammer. From that spot arose a great Christian temple with a huge cross and he was convinced that God intended him to build the main Armenian church there. With the kings help he did so in accord with his vision and he renamed the city Etchmiadzin, which means the place of the descent of the only-begotten. Initially the Armenian church participated in the church world. Its Catholicos was represented at the First Council of Nicea and the First Council of Constantinople, although unable to attend the Council of Ephesus, the Catholicos Isaac Parthiev sent a message agreeing with its decisions. Christianity was strengthened in Armenia in the 5th century by the translation of the Bible into the Armenian language by the theologian, monk. Before the 5th century, Armenians had a language 5. The Syriac Orthodox Church belongs to the Oriental Orthodoxy, a full communion of churches since the schism following the Council of Chalcedon in Around , many Saint Thomas Christians of Kerala, India, affirmed allegiance to the Syriac Orthodox Church, however, another part of clergy gained permission from the Ottoman authorities in Istanbul to reestablish the Syriac Orthodox Church soon after. The churchs present circa 5 million members are divided in 26 archdioceses and its original area is present-day Syria, Turkey, or Iraq. The churchs Levantine ethno-religious identity has been a matter of controversy since the 20th century, many refer to these as ethnic Syrians or Assyrians, while other advocate the term Arameans. Due mainly to persecution throughout the centuries, a diaspora has spread from the Levant throughout the world, notably in Sweden, Germany, United States, Canada, Guatemala, Brazil, and Australia. The Syriac Orthodox Church of Antioch claims the status as the most ancient Christian church in the world, according to Saint Luke, The disciples were first called Christians in Antioch. Until , this church accepted the authority of the Patriarch of Antioch. The church also maintained a smaller church under a Catholicos, known by the title Maphryono. The Christological controversies that followed the Council of Chalcedon in resulted in a struggle for the Patriarchate between those who accepted and those who rejected the Council. In , Patriarch Severus of Antioch was exiled from the city of Antioch, on account of many historical upheavals and consequent hardships which the church had to undergo, the Patriarchate was transferred to different monasteries in Mesopotamia for centuries. In about its seat was transferred from Antioch to the Mor Hananyo Monastery, in southeastern Turkey near Mardin and they reestablished themselves in Homs, Syria due to an adverse political situation in Turkey. In it was transferred to Damascus, where it currently resides 6. This separate Christian communion came to be known as Oriental Orthodoxy and these Churches themselves describe their Christology as miaphysite, but outsiders often incorrectly describe them as monophysite. Tewahedo Orthodoxy is an ethnoreligious group in Eritrea and the largest Christian group there. Christianity has been the majority religion since the 4th century and remains still the largest population, historically, they spoke Geez, which belongs to the Semitic branch of the Afroasiatic family. However, the language is now almost extinct, and has been limited to liturgical use since the 10th century. Most also adhere to the Tewahdo Orthodox Church, Tewahdo is an identity and a religion as well for the adherent of Eritrean Tewahdos. As a boy, Frumentius had been shipwrecked with his brother Aedesius on the Eritrean coast, the brothers managed to be brought to the royal court, where they rose to positions of influence and converted Emperor Ezana to Christianity, causing him to be baptised. For fifteen centuries afterward, the pope of the Coptic Orthodox Church of Alexandria always named a Copt to be Abuna metropolitan bishop of the Ethiopian Church, little else is known of church history down to the period of Jesuit influence, which broke the connection with Egypt. Union with the Coptic Orthodox Church of Alexandria continued even after Arab conquests in Egypt, abu Saleh records in the 12th century that the patriarch sent letters twice a year to the kings of Abyssinia and Nubia, until Al Hakim stopped the practice. Coptic patriarch Cyril II sent Severus as bishop, with orders to suppress the practice of polygamy and these examples show the close relations of the two churches concurrent with the Middle Ages. Early in the 16th century the church was brought under the influence of a Portuguese mission, in Matthew, an Armenian, had been sent as Ethiopian envoy to Portugal to ask aid against the Adal Sultanate. After repeated failures, some measure of success was achieved under Susenyos I and he then expelled the Society of Jesus in , and in Fasilides ordered all Jesuit books be burned. In the s the Italian colonial power in Eritrea started the first attempts to found a separate Eritrean Orthodox Church 7. It is

believed that Saint Thomas Christians of Malabar were in communion with the Church of the East from to They got episcopal support from Persian bishops, who traveled to Kerala in merchant ships through spice route and ruled by a hereditary local chief called an Archdeacon from Pakalomattam family. During 16th century, the Portuguese Jesuits began deliberate attempts to annex the native Christians to the Catholic Church, and in they succeeded through the Synod of Diamper. Resentment against these measures led the majority of the community under the Archdeacon Thomas to swear an oath never to submit to the Portuguese, known as the Coonan Cross Oath. Mar Thoma I forged a relationship with the Syriac Orthodox Church and gradually adopted West Syrian liturgy, while the spread of Christianity around the Mediterranean was led by apostles St. Thomas spread its message in the East. He preached in south India to a community of Jewish diaspora, native Dravidian majority, small groups of Jains, Buddhists. This Nasrani faith it is claimed had many similarities to ancient Judaism, Malankara Nazranies formulated a script to write Syriac-Malayalam after making certain changes in Syriac script. Despite many competing faiths, St. Thomas Christians held to their creed until the arrival of Portuguese missionaries in the 16th century, in , Menezes consecrated Fr. Francis Roz as bishop of Angamaly, which marked the beginning of Roman Catholic hierarchy in Malankara. In Mar Ahatallah, a prelate from Syria, reached Mylapore near present-day Chennai, in , under the leadership of, Nazranis gathered at Mattancherry church in Mattancherry, Cochin on 3 January , and swore an oath known as the Coonen Cross Oath. As large number people were holding the rope, the cross bent a little and they wanted to combat the aggressive Portuguese padroado rule and regain spiritual and administrative autonomy for the Church. Hence later on 22 May at St Marys Church Alangad,12 elderly priests laid hands on Archdeacon Thomas and they appealed to several eastern Christian churches to defend their faith from Latin intrusion.

Chapter 5 : Who are the biblical patriarchs?

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Assyrian source from the 9th century BC; where it is called "Kashyari". At this spot Mor Gabriel Monastery was built. In the last few decades, caught between Turkish assimilation policies against Kurds, and Kurdish resistance, many Assyrians have fled the region or been killed. Today there are only 5,, a quarter of the Christian population thirty years ago. In the past few years, a few families have returned to Tur Abdin. During the Assyrian Genocide, tens of thousands of refugees from throughout Tur Abdin arrived here for safety. At one point, the number of Assyrians in the village was up to people. Their resistance lasted 60 days, and ended in success. After hours of gun-battle, the Assyrians defeated the Kurds and drove them out, but there were many casualties on both sides regardless. After 10 days, The Kurds attacked again only to be beaten yet again, as they lost well over men. However, A third attempt also failed and after 30 days of battle, Aziz Agha suggested a peace treaty between the two sides. The siege continued for another 30 days leading to many deaths on both sides. In the end, the Kurdish soldiers surrendered and left the Assyrians of Tur Abdin alone, hence why the Tur Abdin region is the only Christian populated area left in Turkey outside of Istanbul. The total death toll of this day siege is unknown, but there were at least 1, deaths with both sides losses combined. Recent conflicts[edit] On 10 February and the following day, large demonstrations took place in the city of Midyat in Tur Abdin. The mob was stopped by the police before reaching old Midyat. In a series of legal challenges were made against the monastery of Mor Gabriel. Some local Kurdish villages sought to claim land on which the monastery had paid taxes since the s as belonging to the villages, and made other accusations against the monastery. This led to considerable diplomatic and Human Rights action throughout Europe and within Turkey. Founded in AD, the monastery was the residence of the Syriac Orthodox Patriarch from to. Although the patriarch now lives in Damascus the monastery still contains the patriarchal throne and tombs of seven patriarchs and metropolitans. Today the monastery is led by a bishop and a monk and some lay assistants, and is a school for orphans. The bishop of Mor Hananyo is also the patriarchal vicar of Mardin. His goal is to rebuild the monastery and to preserve the history of the Syriac Orthodox church. It is the residence of the Metropolitan Bishop of Tur Abdin, seven nuns, four monks and a host of guests, assistants and students. The monastery is charged with keeping the flame of Syriac Orthodox faith alive in Tur Abdin, for which it is as much a fortress as a church. The Mor Augin Monastery, located on the southern slope of Mt. Izla, has only been recently revived. It has a historical significance to the region. As evidence of that, a Syriac Orthodox Bishop in the Netherlands took the name Augin in respect for the founder of the monastery. The Mor Abraham Monastery is located less than a mile east of Midyat, and it is known for having a large amount of farmland, some of which they donated to house Syrian refugees. Directly adjacent to the monastery lies the Turabdin Hotel and winery, which uses the monasteries vineyards to produce unique Syriac wines endemic to the region. Meryemana Mary Monastery, located next to the village of Antili, functions as the religious center for the remaining Christians of the village, and has a school for Syriac children. The Mor Yakup Jacob Monastery is located next to the village of Baristepe, and, like the St Mary Monastery, functions as the religious center for the remaining Christians of the village. A second Mor Yakup Monastery is located in the village of Dibek Syriac Badibe, having been rebuilt and occupied in. Mor Malke is one of the newer monasteries of the region in terms of architecture, as it was rebuilt in the 30s. The monastery has a school, a church, and some farmlands. The Monastery has one Nun, but as it has no monks or consistent liturgy held in its church it is technically not a monastery. Ibrahim Baylan, Swedish minister, born in Tur Abdin.

Chapter 6 : It's We Who Are Suryoye

Tur Abdin (Syriac: ܐܘܪܘܫܝܡܐ ܘܥܝܪܐܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ; Arabic: ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ; Turkish: Tur Abdin) is a hilly region situated in southeast Turkey, including the eastern half of the Mardin Province, and Adana Province west of the Tigris, on the border with Syria.

Lady Coke and I decided to travel to Istanbul a day earlier than the scheduled start of our pilgrimage. We left the United Kingdom in the long shadow of a third Blair administration, glumly watching the results appearing on TV monitors in one of the airport lounges. At Istanbul we were met by the welcome face of Father John Whooley, now in his second sabbatical year working with the Armenian Patriarchate. Patriarch Mesrob had kindly sent his driver, Mergerditch, to convey us to the Patriarchate in Kumkapi. As always, we were warmly welcomed by the Patriarch and spent a pleasant time discussing current affairs and the plans for our pilgrimage, before joining him for dinner. Also staying at the Patriarchate was Academician Araik P. He had come from Yerevan to study some ancient stone engravings which might throw some new light on St. Although I was staying at the Patriarchate, Lady Coke was booked into the And Hotel in Yerebatan Cadessi, so at the end of the evening I accompanied her to her destination. Walking back to Kumkapi in the warm evening air, the streets bustling with activity, it was difficult not to be exhilarated at returning to this wonderful city. I was also delighted to discover that my old friend, Archbishop Nerses Bozabalian, was visiting the city and a fellow guest at the Patriarchate. The next morning 7 May I walked to the And Hotel to collect Lady Coke and we took a cab to Taxim to collect our internal flight tickets from VIP Turizm before lunching at the restaurant on the Galata Tower and visiting other sites in the city. That night our party came together except Fr. John Whooley, who had accompanied Patriarch Mesrob and the Ecumenical Patriarch to Pergamon in the roof restaurant of the And Hotel, which must be the most impressive way to view the principal landmarks of the old city. From our dome-level vantage point we could admire both St. Irene and Hagia Sophia, gaze at the Topkapi Palace nestling among the trees or view the Blue Mosque against the shimmering backdrop of the Sea of Marmora. A storm was gathering and the sky quickly darkened, but the resourceful hotel staff rapidly unwound a huge awning so that no retreat inside was required. The chapel in the hospital grounds had been constructed originally of wood in but had been replaced by a traditional stone design in and undergone several restorations, the latest having been only a few months earlier. A large robed choir with its enthusiastic director, sang lustily throughout and, not content to be sidelined to one of the transepts, preferred instead to constitute a solid phalanx packing the area in front of the sanctuary. Archbishop Nerses presided with his usual dignity and although his sermon was entirely in Armenian he left a deep and positive impression on my companions. The Armenian Hospital is impressively modern with all the latest technology but one was charmingly reminded that this was the Middle-East by the uncertainty of the proceedings following the Liturgy, where clergy and dignitaries were shunted around amidst a crowd which ebbed and flowed, equally unsure of the programme. A distinguished benefactor in a wheel-chair was steered towards a remote corner where he joined others in cutting a ribbon to a new wing for the disabled and a modest lift carried off a variety of notables, four at a time, to view the new facilities. On venturing through, we discovered an ancient tomb currently serving as the domestic residence of a family of Anatolian Turks and other miscellaneous nomads. Mattresses and other domestic paraphernalia were draped on each cover, the current inhabitants wisely preferring to sleep on top rather than entombed! Another, shattered panel lay among a pile of weeds and adjacent to a mound of discarded cans and bottles. Father Deiniol rewarded their hospitality by purchasing at a nearby shop an armful of ice-cream cones, which he hurriedly delivered before they were completely reduced to liquid by the fierce afternoon sun. The next morning 9 May, Patriarch Mesrob, having returned from Pergamon the previous night, received us all at the Armenian Patriarchate for morning tea together at one end of a long table in a formal committee room off the Patriarchal Throne Room. Our next appointment was at the Phanar, where Patriarch Mesrob was himself lunching with Patriarch Bartholomaeus. Arriving by taxi, the main courtyard was full of excited visitors from Greece, but security seemed extraordinary lax and we just ambled in to the main building without anyone challenging us. There

was a lot of bustling activity as Patriarch Theodoros of Alexandria was also arrived at the Phanar last night. During our conversations, Nicholas asked the Patriarch about his important witness in the field of ecology and within minutes the Patriarch had sent for a book and DVD outlining some of the work already done, which he presented him with. The rest of us were presented with small gold crosses and red Easter eggs wrapped in muslin, which turned out not to travel well! Mary of the Mongols. The Churches of Diyarbakr Our flight to Diyarbakr later in the day would have been uneventful had it not been for the first two of a series of mishaps which plagued us all week. Hustled through the barrier onto the waiting plane, Father John found that his return ticket had somehow been collected up when boarding passes were surrendered and passports shown for the umpteenth time. The Turkish Airlines staff at Istanbul told us not to worry as they would sort it out at their end and telephone ahead to our destination. At Diyarbakr, however, they knew nothing of the problem and announced that without his ticket Fr. John would not be allowed to board the plane. Although they were able to confirm that they had a record of his booking and of his having paid for a return ticket because a place was reserved for him by name, they were nevertheless unable to issue a replacement ticket. Faced with the intransigence of bureaucracy and arcane rules which seem to favour the airlines over their passengers at every stage, we deferred any decision until a later stage. Built in in the same black basalt as the city walls, two-storeys high with rooms off a wide gallery surrounding a delightful inner courtyard, it had the charm of an historic building with all the conveniences of the twenty-first century in plentiful supply. One extra large doorway recalled the fact that trains of laden camels would have been a familiar sight in past years, as this was on one of several well-trodden routes comprising the ancient Silk Road. A fountain bubbled away in the centre whilst what Nicholas identified as Laughing Doves *Streptopelia senegalensis* nested in the trees, spied on grudgingly by a couple of feral cats who lurked in the shadows. It was a pleasant place to relax over dinner and Moussa, the head waiter, a loquacious Kurdish Uriah Heep, made himself indispensable. Although there had been some thefts from the church since my last visit, the work of restoration throughout was impressive. After inspecting the fine architectural features of the interior greatly enhanced by the removal of a rather ugly gallery over the west door and its chapels, we took tea in the great courtyard outside which had once been covered by the nave of this great church. Opposite the main door of the Syrian Church was a stone house, again recently restored, which now served as the Evangelical Church in Diyarbakr with a membership of some forty families. His frequent television appearances and his unconventional stance was in fact a source of considerable amusement whenever his name was mentioned. It was only last October that the Turkish Ministry of Culture approved legal zoning of the Diyarbakr Evangelical Church , granting formal approval for the first new Protestant church to be built in south-eastern Turkey since the founding of the Turkish republic. We bade farewell to Fr. Yusuf and, after weaving our way through the labyrinthine streets, each suspiciously looking identical to the ones we had just navigated, we encountered a group of Kurdish women gossiping on a corner, who proved especially helpful. Two of the younger ones offered to serve as guides and before long we had reached a series of semi-ruinous walls, which were the outside of the former Armenian Church. The original date of the Armenian Church of Saint Giragos is uncertain but appears to have been erected after the Church of St. Theodore was converted into a mosque in or It burned down completely in but was rebuilt in During the First World War it served as a headquarters for German officers and in its elegant four-tiered stone bell-tower, complete with clock and spire, was demolished and replaced by a simpler, wooden structure. After being used for many purposes other than that for which it had been constructed, it was restored to the Armenian community in , undergoing repairs in and However, in the earth and wood roof of the church collapsed and the dwindling congregation resorted to a tiny abandoned chapel in the churchyard. When Lady Coke visited in there was one elderly deacon acting as sacristan, who has now moved to Istanbul , leaving a sad scene of desolation behind. However, the essential edifice and even the structures of the elaborate altars, was intact and restoration, if not delayed for too long, may still prove realistic. Our helpful Kurdish girls then led us to the nearby Chaldean Catholic Church, which was still in use and in a fair state of repair. As is the custom in the Middle-East when a group of interested persons are standing outside a locked and shuttered church wondering how on earth entrance is to be achieved, a grumpy sacristan appeared from no-where and began unlooking the gates. We were ushered into the courtyard and led towards the church itself, but the

Kurdish girls were abruptly dismissed and told in no uncertain terms that they were not welcome. Our British sensibilities were justly affronted by this treatment meted out to our very efficient and friendly guides and we indicated as much to the sacristan, who remained entirely indifferent to their plight. However, our guides were more resilient than we had expected and stubbornly waited for us outside, refusing to budge from the courtyard. The Church was dirty and cluttered whilst each sanctuary was decorated with an excess of multi-coloured light bulbs which hung in erratic swags, festooning elaborate but neglected plaster altars. However, when our contribution was placed firmly in the large padlocked offertory box he vigorously protested that he served as sacristan without receiving a salary! Having clearly overstayed our welcome, we took our leave and were more than happy to donate some small amounts to our female guides, whose behaviour convinced us that whilst they were perfectly happy to receive it, befriending strangers had been uppermost in their consideration rather than financial gain. We waved them goodbye and headed off in search of lunch. Despite enthusiastically assuring us that this was a great delicacy I found the grinning dentures, which occasionally appeared to flash an inscrutable smile from her plate, just a little unsettling! After lunch a group of us ventured in the direction of the ancient Citadel, which dominates the north-eastern corner of the city, commanding splendid views of the Tigris. A young armed soldier stood guard at the gateway so we assumed that, like most military sites, it was off bounds to visitors. However, as we were admiring the gateposts, a young NCO greeted us in passable English and invited us to enter. As we ascended the path to the principal buildings soldiers were everywhere tidying up the surrounds which appeared to be a series of demolition sites. Our charming NCO explained that all except the ancient buildings had been demolished recently and they were tidying up the site preparatory to moving out and handing over to the archaeologists and conservationists. Here we discovered the impressive ruins of the Armenian Saint George Church, said to date from the fourth century. Gertrude Bell had photographed it in , describing two domed buildings one of which she thought to be a domed basilica but the other she thought to be Islamic in origin. Although we were unable to gain entry to the interior, from our vantage point on the parapet below, we could only observe one dome. The NCO and the workmen clearing the site were all equally fascinated by the old photographs and the changes wrought by the ravages of time. Nearby we found a small shrine with tiny connecting rooms housing two Muslim tombs, the signs being that these were still visited by devotees. Having been made so welcome we were escorted back to the entrance, where an officer came to greet us and we left impressed with the charm and intelligence of the soldiers we had encountered at the Citadel. Having divided ourselves into two groups, we set off briskly in the direction of Mardin and seemed to be making good progress when Nicholas suddenly realised that our companion car was not in pursuit. Having pulled in and waited without any sign of them appearing, we drove back a few miles and found them parked-up seriously haemorrhaging petrol some 20 km out of Diyarbakir. From the outset our group was largely characterised by either a resistance or indifference to cell-phones. I had urged my companions to bring theirs along but only Lady Coke had responded positively and she had undergone a crash course in message texting from her son only the day before departure. After lunch and a tour of the monastery, there was time to sit and talk with the bishop about the work of his diocese, which was clearly benefitting from his dynamic and forward-looking leadership. Nestling among the warm saffron coloured peaks from which the monastery is constructed, the ground slopes away precipitously on the other side, revealing the boundless Mesopotamian plain extending in the misty horizon to the vast and troubled land of Iraq. Built in tiers precipitously clinging to a vast volcanic outcrop only 9 km. The Church, which was well cared for and full of ancient treasures, ministers to some Syriac families whilst its school has some 18 students. In reality, just as in Diyarbakir, the Syrian Orthodox priest ministers to all Syriac Christians, whether Orthodox, Catholic or Chaldean and occasionally prays in their churches because they have no other priest to care for them. Like all Syrian priests we met, he meticulously preserves and passes on to the youth, the rich liturgical and hymnic traditions of the Church and to demonstrate this Fr. Gabriel sang the same text in all the different tones. Tur Abdin The delay at the beginning of the day had grown rather than diminished with each stage of our journey, so that we arrived at the gates of Mor Gabriel just as the last rays of the sun were setting and to find them shut and fastened against us. Nicholas, being the most nimble of our company, managed to scale the large iron gates and disappeared in the direction of the monastery where even more

impregnable walls and gates confront the stranger. The next morning at 5. Everything was conducted with almost military precision but completely devoid of fuss. As each of the students arrived he positioned himself on one of the horizontal lines decorating the marble floor in front of the sanctuary to quietly recite his private prayers with folded arms. This accomplished, he would slip into position around one of the two great lecterns and drop effortlessly into the syncopated rhythms of antiphonal chant which bounced back and forth between the two groups. Those standing in front of the lecterns appeared perfectly capable of reading the huge Syriac volumes even when upside down! The sanctuary veil, printed with biblical scenes and cheerful wide-eyed angels and saints, had numerous small bells attached, so that whenever it was drawn back, a silvery tintinnabulation echoed round the church.

Chapter 7 : Template:Patriarchs of the Syriac Orthodox Church - Wikipedia

As members of the Tur Abdin Focus Group, Bishop Christopher of Southwark, Abba Seraphim and Father Stephen were able to discuss with Mor Timotheos the resolution of most of the claims on the monastery's lands and the general state of the churches and monasteries around Tur Abdin.

The precise Christological differences that caused the split with the Coptic Christians are still disputed, highly technical, the foundational roots of the Coptic Church are based in Egypt, but it has a worldwide following. There were also Alexandrian Jews such as Theophilus, whom Saint Luke the Evangelist addresses in the chapter of his gospel. When the church was founded by Saint Mark during the reign of the Roman emperor Nero, in the 2nd century, Christianity began to spread to the rural areas, and scriptures were translated into the local languages, namely Coptic. The Catechetical School of Alexandria is the oldest catechetical school in the world, St. Origen wrote over 6, commentaries of the Bible in addition to his famous Hexapla, many scholars such as Jerome visited the school of Alexandria to exchange ideas and to communicate directly with its scholars. The scope of this school was not limited to subjects, science, mathematics. The question-and-answer method of commentary began there, and 15 centuries before Braille, wood-carving techniques were in use there by blind scholars to read, the Theological college of the catechetical school was re-established in Many Egyptian Christians went to the desert during the 3rd century, by the end of the 5th century, there were hundreds of monasteries, and thousands of cells and caves scattered throughout the Egyptian desert. A great number of these monasteries are still flourishing and have new vocations to this day, countless pilgrims have visited the Desert Fathers to emulate their spiritual, disciplined lives. In the 4th century, an Alexandrian presbyter named Arius began a dispute about the nature of Christ that spread throughout the Christian world and is now known as Arianism. We confess one Baptism for the remission of sins and we look for the resurrection of the dead, as a consequence of this, he denied the title Mother of God to the Virgin Mary, declaring her instead to be Mother of Christ Christotokos. When reports of this reached the Apostolic Throne of Saint Mark, Pope Saint Cyril I of Alexandria acted quickly to correct this breach with orthodoxy, when he would not, the Synod of Alexandria met in an emergency session and a unanimous agreement was reached. In these anathemas, Cyril excommunicated anyone who followed the teachings of Nestorius, for example, Anyone who dares to deny the Holy Virgin the title Theotokos is Anathema 2. Ethiopia is the country only after Armenia to have officially proclaimed Christianity as state religion though some argue it may even be the first. Tewahedo is a Geez word meaning being made one and this word refers to the Oriental Orthodox belief in the one perfectly unified Nature of Christ, i. The Oriental Orthodox Churches adhere to a Miaphysitic Christological view followed by Cyril of Alexandria, according to these, both natures in Christ are perfectly preserved after the union in mia physis - One Nature, yet, not resulting in a distinct third Nature. Many traditions claim that Christian teachings were introduced to the immediately after Pentecost. John Chrysostom speaks of the Ethiopians present in Jerusalem as being able to understand the preaching of Saint Peter in Acts,2,38, possible missions of some of the Apostles in the lands now called Ethiopia is also reported as early as the 4th century. Ethiopian Church tradition tells that Bartholomew accompanied Matthew in a mission which lasted for at least 3 months, paintings depicting these missions are available in the Church of St. The earliest account of an Ethiopian converted to the faith in the New Testament books is a royal official baptized by Philip the Evangelist, then the angel of the Lord said to Philip, Start out and go south to the road that leads down from Jerusalem to Gaza. So he set out and was on his way when he caught sight of an Ethiopian and this man was a eunuch, a high official of the Kandake Queen of Ethiopia in charge of all her treasure. The passage continues by describing how Philip helped the Ethiopian treasurer understand a passage from Isaiah that the Ethiopian was reading, after Philip interpreted the passage as prophecy referring to Jesus Christ, the Ethiopian requested that Philip baptize him, and Philip did so. As a youth, Frumentius had been shipwrecked with his brother Aedesius on the Eritrean coast, the brothers managed to be brought to the royal court, where they rose to positions of influence and baptized Emperor Ezana. Ezana sent Frumentius to Alexandria to ask the Patriarch, St. Abu Saleh records in the 12th century that the patriarch sent letters twice a year to the kings of

Abyssinia and Nubia. Cyril, 67th patriarch, sent Severus as bishop, with orders to put down polygamy and these examples show the close relations of the two churches throughout the Middle Ages. In , in the reign of Zara Yaqob, a discussion between Abba Giyorgis and a French visitor led to the dispatch of an embassy from Ethiopia to the Vatican 3. Part of Oriental Orthodoxy, it is one of the most ancient Christian communities, Armenia was the first country to adopt Christianity as its official religion, in the early 4th century. The church claims to have originated in the missions of Apostles Bartholomew and it is sometimes referred to as the Armenian Orthodox Church or Gregorian Church. It is also known as the Armenian Church. The Armenian Church believes apostolic succession through the apostles Bartholomew and Thaddeus, according to legend, the latter of the two apostles is said to have cured Abgar V of Edessa of leprosy with the Image of Edessa, leading to his conversion in 30 AD. After this, Bartholomew came to Armenia, bringing a portrait of the virgin Mary, Bartholomew then converted the sister of Sanatruk, who once again martyred a female relative and the apostle who converted her. Both apostles ordained native bishops before their execution, and some other Armenians had been ordained outside of Armenia by James the Just. This conversion distinguished it from its Iranian and Mazdean roots and protected it from further Parthian influence, other scholars as well have stated that the acceptance of Christianity by the Arsacid-Armenian rulers was partly in defiance of the Sassanids. When King Trdat IV made Christianity the state religion of Armenia between and , it was not a new religion there. It had penetrated the country from at least the third century, Tiridates declared Gregory to be the first Catholicos of the Armenian Church and sent him to Caesarea to be consecrated. Upon his return, Gregory tore down shrines to idols, built churches and monasteries, while meditating in the old capital city of Vagharshapat, Gregory had a vision of Christ descending to the earth and striking it with a hammer. From that spot arose a great Christian temple with a huge cross and he was convinced that God intended him to build the main Armenian church there. With the kings help he did so in accord with his vision and he renamed the city Etchmiadzin, which means the place of the descent of the only-begotten. Initially the Armenian church participated in the church world. Its Catholicos was represented at the First Council of Nicea and the First Council of Constantinople, although unable to attend the Council of Ephesus, the Catholicos Isaac Parthiev sent a message agreeing with its decisions. Christianity was strengthened in Armenia in the 5th century by the translation of the Bible into the Armenian language by the theologian, monk. Before the 5th century, Armenians had a language 4. The Syriac Orthodox Church belongs to the Oriental Orthodoxy, a full communion of churches since the schism following the Council of Chalcedon in Around , many Saint Thomas Christians of Kerala, India, affirmed allegiance to the Syriac Orthodox Church, however, another part of clergy gained permission from the Ottoman authorities in Istanbul to reestablish the Syriac Orthodox Church soon after. The churchs present circa 5 million members are divided in 26 archdioceses and its original area is present-day Syria, Turkey, or Iraq. The churchs Levantine ethno-religious identity has been a matter of controversy since the 20th century, many refer to these as ethnic Syrians or Assyrians, while other advocate the term Arameans. Due mainly to persecution throughout the centuries, a diaspora has spread from the Levant throughout the world, notably in Sweden, Germany, United States, Canada, Guatemala, Brazil, and Australia. The Syriac Orthodox Church of Antioch claims the status as the most ancient Christian church in the world, according to Saint Luke, The disciples were first called Christians in Antioch. Until , this church accepted the authority of the Patriarch of Antioch. The church also maintained a smaller church under a Catholicos, known by the title Maphryono. The Christological controversies that followed the Council of Chalcedon in resulted in a struggle for the Patriarchate between those who accepted and those who rejected the Council. In , Patriarch Severus of Antioch was exiled from the city of Antioch, on account of many historical upheavals and consequent hardships which the church had to undergo, the Patriarchate was transferred to different monasteries in Mesopotamia for centuries. In about its seat was transferred from Antioch to the Mor Hananyo Monastery, in southeastern Turkey near Mardin and they reestablished themselves in Homs, Syria due to an adverse political situation in Turkey. In it was transferred to Damascus, where it currently resides 5. It is believed that Saint Thomas Christians of Malabar were in communion with the Church of the East from to They got episcopal support from Persian bishops, who traveled to Kerala in merchant ships through spice route and ruled by a hereditary local chief called an Archdeacon from Pakalomattam family. During 16th

century, the Portuguese Jesuits began deliberate attempts to annex the native Christians to the Catholic Church, and in they succeeded through the Synod of Diamper. Resentment against these measures led the majority of the community under the Archdeacon Thomas to swear an oath never to submit to the Portuguese, known as the Coonan Cross Oath. Mar Thoma I forged a relationship with the Syriac Orthodox Church and gradually adopted West Syrian liturgy, while the spread of Christianity around the Mediterranean was led by apostles St. Thomas spread its message in the East. He preached in south India to a community of Jewish diaspora, native Dravidian majority, small groups of Jains, Buddhists. This Nasrani faith it is claimed had many similarities to ancient Judaism, Malankara Nazranies formulated a script to write Syriac-Malayalam after making certain changes in Syriac script. Despite many competing faiths, St. Thomas Christians held to their creed until the arrival of Portuguese missionaries in the 16th century, in , Menezes consecrated Fr. Francis Roz as bishop of Angamaly, which marked the beginning of Roman Catholic hierarchy in Malankara. In Mar Ahatallah, a prelate from Syria, reached Mylapore near present-day Chennai, in , under the leadership of, Nazranis gathered at Mattancherry church in Mattancherry, Cochin on 3 January , and swore an oath known as the Coonen Cross Oath. As large number people were holding the rope, the cross bent a little and they wanted to combat the aggressive Portuguese padroado rule and regain spiritual and administrative autonomy for the Church. Hence later on 22 May at St Marys Church Alangad, 12 elderly priests laid hands on Archdeacon Thomas and they appealed to several eastern Christian churches to defend their faith from Latin intrusion. They gradually gained support, especially with the help of Palliveetil Mar Chandy Kathanar, according to Jesuit reports they succeeded in wooing three of the four advisors of Mar Thoma I 6. The origin of the Armenian Church dates back to the Apostolic age and according to the ancient tradition was established by St. Thaddeus, in AD, Christianity was officially accepted by the Armenians as the state religion. Gregory the Illuminator became the organizer of the Armenian Church hierarchy, from that time, the heads of the Armenian Church have been called Catholicos and still hold the same title. Gregory chose as the site of the Catholicosate then the city of Vagharshapat. He built the residence next to the church called Holy Mother of God. After the fall of Ani and the Armenian Kingdom of Bagradits in , the Catholicosate, together with the people, settled there. The seat of the church was first established in Sivas moving to Tavbloor, then to Dzamendav, Dzovk, Hromgla, and finally in Sis, the capital of the Cilician Kingdom. After the fall of the Armenian Kingdom of Cilicia, in , the Church also assumed the role of leadership. This national responsibility considerably broadened the scope of the Churchs mission, in , a new Catholicos of All Armenians was elected in Holy Etchmiadzin in the person of Kirakos I Virapetsi of Armenia. The city of Sis was the center of the Catholicosate of the Great House of Cilicia for more than six centuries, the monastery of St. Sophia of Sis, home of the Catholicosate, dominates the town in early 20th-century photographs. The first mass in the Catholicosates seminary at Antelias took place on Sunday, using donations from Simon and Mathilde Kayekjian, the Catholicosate eventually purchased the property and land that housed the Catholicosate in Antelias 7. During the Byzantine period, the Armenian Apostolic Church had not been allowed to operate in Constantinople because the two churches mutually regarded each other as heretical, after conquering Constantinople, the Ottoman Empire allowed the Greek Orthodox Patriarchate of Constantinople to stay in the city. But Sultan Mehmed II asked the Armenians to establish their own church in the new Ottoman capital, from then on the Armenian Patriarchate of Constantinople acted as superior religious institution in the Ottoman Empire, even standing over the Armenian Catholicos. For a short period, the Syriac Orthodox Church was also placed under the jurisdiction of the Armenian Patriarchate, the first Armenian Patriarch of Constantinople was Hovakim I, who was at the time the Metropolitan of Bursa. However like the Greek Patriarchate, the Armenians suffered severely from intervention by the state in their internal affairs, although there have been pontificates since , there have only been 84 individual Patriarchs. In the initial period of the reign of the Young Turks, the Armenian community of Turkey in was accordingly decimated by mass deportations and killings. The inability of Turkey to acknowledge these events has been a source of significant angst among Armenians worldwide for the past hundred years, prior to , almost two million Armenians lived in Turkey, today less than , reside there. With this backdrop of turmoil for Armenians, the post of the Patriarch remained vacant from to and it was restored for a brief period from to with Patriarch Zaven I Der Yeghiayan

residing. Four Armenian Patriarchs served under the rule of the Young Turks, despite a huge diminution in the number of its faithful during the Armenian Genocide, the patriarchate remains the spiritual head of the largest Christian community presently living in Turkey. Today, the Armenian Patriarchs are recognized as the head of the Armenian Apostolic Church in Turkey, five Armenian Patriarchs have served after the establishment of the Republic of Turkey. The synod of the Patriarchate has designated, with the votes of 25 of its 26 members, some members of the Armenian community of Turkey criticised this move and asked for the election of a new Patriarch by universal suffrage instead. The Patriarchate publishes a review in Armenian called *Shoghagat*, containing theological, liturgical, historical and cultural articles 8. Its members are part of the Saint Thomas Christian community, which traces its origins to the activity of Thomas the Apostle in the 1st century. Archdeacons used to request for prelates from the Church of the East, from the 16th century the Portuguese Jesuits attempted to forcefully bring the community into the Latin Rite of the Catholic Church. He was captured by the Portuguese enroute and was taken to Madras, resentment of these measures lead a part of the community to join the Archdeacon, Thomas, in swearing never to submit to the Portuguese in the Coonan Cross Oath in 1653. The part of the church that resists the Latin power is known as the Malankara Syrian Church, the decisions taken by the Synod of Mulamthuruthy known as Mulanthuruthy Padiyola, is the most important historical document and the early constitution of the Malankara Syrian Church. Pauls Jacobite Syrian church Puthencruz. As part of the Syriac Orthodox communion, the uses the West Syrian liturgy and is part of the Oriental Orthodox group of churches.

Chapter 8 : Archbishop Mor Yulius Y. Cicek

Tur Abdin (Syriac: ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ ܐܘܪܝܢܐ) is a hilly region situated in southeast Turkey, including the eastern half of the Mardin Province, and Erzurum Province west of the Tigris, on the border with Syria.

Visit to Syriac Monasteries: Stopping briefly at the Kurdish city of Hasankeyf, on the Tigris, they spoke with local people who face eviction from their ancient and historic city when the hydro-electric Ilisu Dam is constructed. This controversial project has met much opposition, both locally and internationally, but the Turkish government has pushed ahead relentlessly and is already building a new city, to rehouse the population, on the opposite shore. From here they travelled to Midyat, arriving at Mor Gabriel Monastery in time for tea. This was a return visit for several of the pilgrims but especially for Father Stephen Griffiths, who has been visiting regularly over the past sixteen years and now regards himself more as a member of the local community than a visitor. They were welcomed to Hah by its mukhtar, Habib Doghan. On returning to Midyat they visited the restored Mor Abraham Monastery, where land behind it has been given by the church to serve as a camp for Syrian refugees. Whilst staying at Mor Gabriel, Abba Seraphim and the pilgrims attended the morning and evening offices in the main church as well as the celebration of the Divine Liturgy on 9 October. Leaving the monastery on the morning of 10 October they drove to the ancient monastery of Mor Augin, high up in the steep cliffs of Mount Islo, with its wonderful views across the Plain of Nusaybin. This had previously been deserted, but was re-opened in and now has three monks living there. It was wonderful to see this revival of the monastic life after an interruption of almost forty years. Descending to the plain the pilgrims drove to the bustling town of Nusaybin the ancient Nisibis, some 10 km from the Syrian border. James of Nisibis in, whose sarcophagus still stands today in the crypt. The party arrived at Deyrelzafaran the Saffron monastery, outside Mardin, on 10 October. The historic monastery had been the seat of the Syriac Orthodox Patriarchs of Antioch from and it is no secret that the Turkish government would like the Patriarch to leave Damascus and relocate back in Turkey. Although there are one monk and a nun, living with Bishop Philoxenus at the monastery, it is a well known tourist attraction and there are always many visitors from both Turkey and abroad. Whilst morning and evening prayers are maintained, it is not a fully functioning monastery as at Mor Gabriel and Mor Augin. The following morning, Bishop Christopher celebrated an Anglican Eucharist in the main chapel at the monastery, which Abba Seraphim and Archimandrite Deiniol both attended. After that Father Gabiyel warmly received the pilgrims in the Forty Martyrs Church in Mardin originally dedicated to Mor Behnam and Saro in and entertained them to tea in the former Patriarchal Residence in Mardin. They returned to London on 12 October.

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independent patriarchs of Tur Abdin, during the period of schism with the canonical patriarchal line, centred on Deir ez Za'faran. The priest Addai, who was just one of several.